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ABSTRACT

This illustrated reader is intended for use in a bilingual education setting. It consists of four traditional stories in Koyukon Athabascan (Central Dialect). English translations are attached. (AMH)

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K̲'ADONTS'IDNEE

FL 009701

K'ADONTS'IDNEE

Madeline Solomon
yugh noholnigee
ant'aago k'adonts'idnee

Eliza Jones
hałda neeydinaatłdik

Go isee ee dinaanin kok'a
huk'itł'eeyaga hukanaaga
nidinlidik da dlitseen
ant'aago bidohzil-eeghee
Tsol Yidla tłeek'a.

National Endowment for the
Humanities aahaa dinaaghu=
nee-adniy ts'a hohaa nidinaa=
dlidigee ant'aago bidohzil-=
eeghee.

Koyukon Athabaskan

U.S. DEPARTMENT OF HEALTH,
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TRADITIONAL STORIES

Told by Madeline Solomon

Transcribed by Eliza Jones

A production of the Alaska Native Language Center, University of Alaska, Fairbanks, Alaska 99701.

Koyukon Athabaskan October 1975

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KEELA K'IK'IDEEYNEELININ

Yaga gheel ts'uhut'aan. Eet gheel keel k'ik'ideeyneelinin lido. Eet hałda sołt'in hayugh neełghanaaghdidił eehoo.

Go keel oy doldlo. Ts'uh łaał tłeek'a doyeeldlo.

Eet hałda go sołt'aan noygheelo gheelhee. Ts'uh ts'a diyah yidonoyeelyo. Ts'uh yinaalghuh. Ts'uh łaał tłeek'a donoyeeldlo. Go keel tłeeneeyo ahuyił. Go hundin oy naałaghugh doldlo. Go yineeł-aan. Ahuyił boho k'its'a diyeet'aa.

Ts'uhu go naałaghuh hu ditłikts'a kunonoyeelt'otł ts'uh donoyeeldlo.

Dahoono tsook'aal gheel lido, dakoy sołt'aan niłyaah. Eet gheel didneehee

"Tsook'aał dont'aa see koon binlistoghyee no-o oy." Go bitsook'aal deeyłnee. "Dodaaleelk'aał no-oogh isee sołt'in hayugh neełghanaaghdidił eehoo." K'udaa hałts'in go oy ukulyo. Ts'uhu yeetinaalghut. Yak'aaneełneek ts'uhu yoo-oot donoyeeldlo. K'udaa yit k'odon [illegible] go keel tłeeno-= eediyo ahuyił go hundin naałighuh ts'a doldlo. Yineeł-aan bugh sos kalaa.

Ts'uhu k'udaa go sołt'aan oko hoonaatł-aan'. Ts'uh yugh yidoneeyo. "Nin łoyaga oy naaleeghuh," yiłnee. "Oho'," nee. Tsook'aal dzaadolghał.

Atł'ee łoo deeltsa' kaa' tl'aaga yinaaìdidlee aahaa yinaalghuh.

Ts'uh k'udaa yoolneek ts'uh adugh yidoyeeltaan.

TŁEETINHOY

Yaga gheel ts'ahat'aan eet gheel kaayah hool-on.

Eet hałda deetsaan dinotaałnee'. Ts'ahu gheel k'adaa ditłikts'a go kaayah hat'aan taalno. Hałda yoogh nidaagh baaba ats'ahdeetoł-oł haayneelin duhughun.

Gin eego hayt'aan yoz ditłiga hałda, ditłikts'a hatł k'adaahaldlo. Eedee yił hałda hahadeeno.

Dahoono hałda dinaak'ołon tłeetinhoy hałda yit hats'a hataatłtaan. Gin eenee' zokał hayagh neegheełniydlaa'. Todlooh hayoodnee duhughun. Duhugh ant'aa go kunk'aa hats'a haytaatłtaan. Dahoono

ditłikts'a bugh haak'ideeno.

Ts'uh k'udaa nakoh huyoz gheelhee. Ts'a yoogh oy yee k'o-eedoy ts'a gheel haghołkuh. Ts'uh gheel go kaayah huta notidoy. Hooł hunda guh kaa' k'ał ee-on. Ts'uh yoolneek, ts'uh yaghotłee-atłk'ił. Ts'uhu go yitł'aaga ts'aanaaneelo ts'uh yinaalditł. Ts'uh gaabeeł yinaatłtseen. Ts'uh k'udaa eet k'odon koon no-oogh tł'ee k'o-eedoy. Ahooł oy tłaaga eeton. Ts'uhu tł'ee nuhulyaah. Ahooł k'ak'ał koon no-eeton. Eeda asoodneeno-ooneełneek. Yoogh yiyee k'otodok ts'idnoyeeloh. Eeda yee k'udaa haadeeyo. Ts'a yoogh ghahoł ahooł doogh hunda guh notłeetaadliton. Ts'uh eet deeynaaltł'oon. Ts'uh eet k'aagh notaałiyo.

Dahoono hałda no-oogh tł'ee nuhulyaah. Go guh kaa' oko. Eenda eego k'eełak'ee yaan' ee-on. Ts'uh yit k'odon k'udaa go

gaabeeł ghun no-ado. Ahooł hunda guh lidluy łon. Eeda no-eeltaan. Ts'uh k'udaa go adideeył-aan ts'a yakaa' ghon tłee-= atłk'ił. Go niteek'ee nilaan ts'in'. Ts'uh yitł'aaga hałda ts'aanonaaneelo. Ts'uh eeda nonaalditł. Eeda hałda k'udaa gaabeeł no-atłtseen. Uhunła gaabeeł tł'eegho lon at'aan ts'a k'udaa ditaalnee'. Eego guh aluk ts'a yakaa' hałda ghontłee-ałk'ił. Ts'a hałda gaabeeł yinyineeghoy.

Nidaan zokuł teelleedaa. Adidzaan tuh yoogh koon notidoy. Notidoy hu hałda gaabeeł yaan' ahutaatłtseen'.

Dahoono go guh hałda duhdził yee dotaatłtaak. Tł'eegho guh nakogh neeneeltaan.

Ts'uhu k'udaa yoo-aan yaats'in. K'udaa adak'u hu tohoditolił dineeholił. Dahun nots'agheetaałidaatł hun. Nidaats'a ło gaaga yik'ideegheelaan'. Yoogh dikin

yeegheeton gun k'adeeyheet'aay ts'a hun nots'agheetaałidaatł. Adeey ło koon gin eenee' zokuł anheelaalaa. Ts'uhu "Yaga dinaakaayah hoogheelaa' din, ts'uh deetodlooł," hadnee. Duhugh go k'aagh nohohadeelyo.

Go hunda koon go dinaak'ołon hunda koon lido. Ho go t'aan yidon ałdlee hayoodneey. Todlooh duhugh hayugh haadeenonin.

Go noheedidaatł ts'uh no-oogh guh hadono-eelyo ts'uhu k'udaa hoho k'inontaatłneek. Hogo t'aan todlooh een yuh ditłikts'a k'idogheelo.

TSOOK'AAL GHOO' T'AAZA'

Yaga gheel ts'ahat'aan. Eet tsook'aal lido. Eet gheel adidzaan tah geega oko notidoy. Yoogh adzibaangit yił neek'eełkoot. Hayts'in' gheel gonee.

Ts'ah k'adaa k'itłak'aa didiyoh. Ts'ah diyah hats'a notaałiyo. Ts'a diyah no-eediyo. Ahayił go han nohdagheek'on łon.

Ts'ah gheeel yoogh k'idin hu biyah hool-on hu hats'a notaałiyo. Ts'a nok'itaałdon' hayił baghoo kalaa.

Ts'ah ts'a k'adaa go biyah nohdagheek'on dahats'a notaałiyo. Ts'a naaghadoł, dahoon hałda k'idilee. "Saghoo' t'aaza' oko naaghasdoł, saghoo'

t'aaza' oko naaghasdoł."

Ts'a go eeyit neeno-eediyo. Ts'a nuhutaadliyo eego huk'adla'. Ts'uh noyeeton ts'a dilo noyagheeton. Ts'uh haanodeediyo.

K'ITITAALK̲AANEE

Go K'ititaalk̲aan eeda h̲aanodeedak̲aan̲ ts'a ghak̲aał. Ahooł yoogh dodots'a hʉnda taah̲goodza sołt'aan̲ ghahoł. Ts'ʉh̲ go dikin̲ k̲'o' aah̲aa yitł'in atłdiy̲. Ts'ʉh̲ʉ "Abaa," daadiyoh̲ ts'a nodo' dinohooloh̲. Tł'ooł hałda eego k̲'o' angheełk'it.

Ts'ʉh̲ eego yoodot no-eediyo eego sołt'aan̲. Ak̲'oy̲ "Abaa sitł'ina'," nee ts'in'. Tłida k'itaalk̲'ok. Nidaats'a dits'oolaagh go didneeyee hayditaalnee'. Nʉgh bʉgh k'its'o-ʉh̲la-aan̲ hay'nee.

Ts'ʉh̲ go nołduł k̲'ʉdaa yʉgh niłineeneeyo. Yʉgh taałiyin̲ ts'in'.

"See yaan' sitłee' hoolaan̲ k̲'adishadnee ts'in'. K'itłee ghaa' bits'iga h̲u

naal-onee sits'i-ak'ahołtł'iytł. Sitaahooneełneek, sitaahooneełneek," nee eehoo.

Dahoono k'ʉdaa eet hʉneets'in tłidi-taaldlit eego K'ititaalkaanee. Dahoono go tł'ooł yił no-eetinniy. Ʉhta k'ʉdaa k'ideeteey no-eedak'ʉy eego sołt'aan. Ts'a k'ʉdaa tl'eegho ginaa hadnee.

Ts'ʉh k'ʉdaa k'idinin koon yʉgh neeno-eediyo k'its'ahʉltoon dinaa. Eet hałda k'ʉdaa "Sits'ik'i yaayaa, yaa hʉli too yoo, yoo, yoon." Neets'a k'idilee eehoo. Eenda ginaa, k'ʉdaa yʉh saaktin yaan' ahyeetłtseen eego bakaa'. Eedahoon go k'o' haneetł-aanaa.

Ts'ʉh k'ʉdaa Ałkeehdoldoy koon yʉgh neeneeyo. Ts'ʉh k'ʉdaa eeda koon K'idi-taaldlee',

"Yoonaaneehee loo loo loo loo

Yoonaaneehee loo loo loo loo," nee ts'a k'idilee eehoo.

Ts'ųh k'ųdaa k'idin koon yųgh neeno-eediyo. Ts'ųh k'ųdaa, "Koduhmin' don yooneets'a taak'ołt'aan yooneets'a ts'aatokaał ts'a hųyił ųhdiniy," nee.

Dahoono hałda k'oolaatłtł'on eego K'itítaalkaanee. Ts'ųh k'ųdaa k'oduhmin' don yooneets'a hųn ts'okaał. Notłee neeghots'ineekaan. Hayųgh nųk'ųdeedaatł. Ts'ųhų haynųghųł holnik. "Sołt'aan ant'aa dongo zeedahu aatłida hogheelit," hayłnee. "Nona-oo duhdził ghųn notaałiyo din bitł'in ak'aghaalniy," hayłnee. "Neek'ųh zee bųgh k'its'onil-aan," hayłnee.

"Seezo dotaaghasleeł duhųghun," hųłnee. "O tłaa sųgh nųk'ųduhłtaay," hųłnee. Noduhts'in' nuk'ųhaydeetaatłtaan.

Ahųyił hųndin"oho', oho' nųgh is eediseeloghee," ditaalnee'. "Yaga isee binyeet," yiłnee.

"Haa nidaats'a koon disditaalnee',"

yił nee. Ts'ʉhʉ go yaḵaa' eenaatł-aan'. Ahʉyił go hʉndiṉ bits'ʉgh k'aḵaalaa ts'a eego baḵ'o' baḵaa' neeghee-o saaḵtiṉ yaan' ahayeetłtseeṉ łoṉ. Daḵ'o' no-oolneek ts'ʉh saaḵ aaha eet halneek.

Go sołt'aaṉ "Dzot no-oolst'eet" nee ts'a nodaga tonotaadlagok.

K'ʉdaa baaba hayʉgh neenodinaaneeł̨gut.

Ts'ʉhʉ k'ʉdaa hanodeedaḵaaṉ. Eego sitł'ok'itolkił nee dʉhʉgh gheelgo. Didiyoghee.

THE FUSSY BACHELOR

Once upon a time there lived a fussy bachelor who didn't want to marry just anybody. There the girls all took turns visiting him, but. . . .

This boy put up snowshoes and he put them on top of the porch.

So this girl took it down and took it home. She filled it with babiche and put it back on the porch.

When this boy went out, he found the snowshoes all filled. He looked at them, but it didn't look right to him, so he cut the filling out of the snowshoes and put the snowshoes back on the porch.

An old lady was living close by. She was raising her granddaughter. And her granddaughter said to her, "Grandma, why don't I try filling those snowshoes, too?"

Her grandmother said to her, "Oh, shut up! All the girls take turns on it, but. . . ."

So that evening she went and got the snowshoes. She started filling them. When she finished them, she put them back.

The next day the boy went out again. He found the snowshoes all filled. He looked at them. There were no knots in them. So, he

started looking for the girl's house and asked her, "Are you the one who filled the snowshoes?"

"Yes," she said.

Her grandmother was so surprised!

She had filled them with the twisted sinew of a mouse tail.

So, he married her and brought her into his house.

ORPHAN GIRL

Once upon a time there was a village. There was starting to be another famine. So everybody in the village started leaving in search of food. They put all their belongings on their sleds and left with them.

While they left a young orphan girl behind, they didn't leave anything with her. Thinking she'll starve, that's the reason they left her home. Everybody left her. She was pretty big. She was big enough to walk in snowshoes so she was walking around in the village. And she found one side of a rabbit foot. So she took it and brought it home.

She skinned it and took the sinew out and twisted it and made a snare out of it.

So the next day again she was walking around in the village, and she found one side of a snow shoe. So she was still searching and found the other side. So she fixed them up so it was good enough to walk in. She put them on and left. She was walking along and came to a rabbit trail. She set the snares there. Then she went home and searched the village for some more rabbit feet. But she only found the one.

So the next day she went to check her snare. She caught one rabbit and brought it home.

So she skinned the feet as always, and took the sinew out, twisted them, and made snares with them. She kept doing this. She was getting

more and more snares. She caught rabbits and skinned the feet. And made snares with them.

She never kept still. Every day she went someplace. She set snares everywhere she went.

She put the rabbits in the cache. She saved a lot of rabbits.

Now it was almost spring, it was almost time for break-up. And then people started coming back. They look so different than they used to. They were all coming back looking like they dried up in trees.

Here they didn't catch anything. So they brought themselves home thinking they'd starve in what used to be their village.

Here they found the young girl living in the village, whom they thought had starved already. They left her home to starve. Soon as they came back she brought some rabbits in from the cache and started cooking for them. So she saved them from starving.

OLD LADY'S CHARRED TEETH

Once upon a time there lived an old lady. Every day she went out picking berries and mushrooms. And put them away for winter. This was in the fall.

She got hungry so she went home to her house. She came home and found her house had burned down.

So she went to her other house. When she got there and started eating she found out her teeth were gone. So she went back to the house that burned down. She was singing as she was going back,

"I'm going back for my charred teeth, I'm going back for my charred teeth."

She got there and started looking in the cracks between the logs, and found it. She put it in her mouth and started home.

K'ITITAALKAANEE AND MINK

This K'ititaalkaan left again in a canoe. As he was paddling along, he saw a mink girl walking up river, along the beach. So he shot her in the leg with a stick arrow.

"Ouch!" she said and took off back down river.

He had a string tied to the arrow.

So, she went home down there. She was screaming, saying "Ouch, my leg!" She was crying all night.

They started saying, "What can we do with her? Try to do something for her," they said.

So, the great gray owl got up and started making medicine, singing:

"They sound like I'm the only one that is smart. They're giving me a head oil that's filled as far as the belly button. I am pushed under water. I am beaten, I an beaten."

While that K'ititaalkaan was staying over night up around the bend. And every once in a while he would pull on the string. Every time he pulled on it, she screamed more.

"It's really hopeless," they said.

So, another person got up to make medicine. A chickadee man. And he started to sing:

"Sits'ik'i yaa, yaa yaa holi too yoo yoo yoon."

But . . . it was hopeless.

Her foot was covered with their spit. But they never see the arrow.

So the boreal owl got up too, singing:

"Yoonaaneehee loo loo loo loo
Yoonaaneehee loo loo loo loo,"

but he couldn't help.

So another person went up and started making medicine. He said, remember, early tomorrow morning a world traveler is going to come down river. K'ititaalkaan was listening to all that.

So, early the next morning, they saw this man coming down. He landed down there. They went down to him. They told him, "This girl barely made it through the night. Something hit her leg when she went to check the cache. Try to help her," they told him.

"If you people can't help her, how can I help her?" he asked them. "Oh, well, bring her down to me," he said.

So they started to bring her down. And she started saying, "Yes, yes, that's him. There is his nose bridge."

"Ho! What's she starting to tell me that for," he said. So he started looking at her foot. And here was his arrow stuck in her foot. Right in the open. They got it full of spit. So he took his arrow back and wiped the wound with spit.

Then the girl said, "I got my leg back," and ran up the bank.

So they gave him all kinds of food. And he left.

Comment: He did that just so they would give him food.